435 Site values of land for building are getting higher and higher in the 'town', chiefly because the Shoranur-Cochin Railway now runs through this place, the principal offices of the taluk are here, and a high school has just been opened. Rs. 500 per acre may be paid in the 'town'; Rs. 50 to Rs. 100 in the rest of the village area. But the best wet land fetches up to Rs. 1,500 per acre. Cultivable land fetches far higher prices than building land, because only land unfit for cultivation, of which there is enough, is used for building.

423 The practice of exchanging lands is unknown. Generally, though not always, holdings are continuous. Field huts, built in [343] the midst of their fields, are often used by big farmers. The seeds, the harvested paddy and other crops, the stock, the implements, etc., are kept there.

296 *Subsidiary industries.*—Weaving is not practised. In the north-eastern part of the State, however, handloom weaving of an exquisite sort and also of a rough character is practised.

285 Mat-weaving of an exquisite pattern out of certain reeds duly coloured is practised by a set of people locally known as 'Koravas.'
735 The condition of these men, however, is miserable. They have no capital, no organization or culture, but usually make their wares to order, though now and then a few enterprising middlemen avail [787] themselves of these people's skill. They talk a jargon of Tamil [791] and Malayalam, and their females, like gipsies, beg from house to house and profess themselves to be adepts in palmistry. They make mats costing from Re. 1 to Rs. 15 or Rs. 20. They yet live from hand to mouth; and I have my doubts whether they will be able to keep up their skill unless knowing people help to raise their economic condition.

564 Every village moreover contains within its borders the following castes who follow their hereditary crafts:—the Marasari (carpenter), Kallasari (mason), Tattan (goldsmith), Musari (brazier), Kollan (blacksmith), and Tolkollan (leather-worker). There are a few families of each of these castes in Watakanchery also. "As their services are much in requisition and as they earn better wages than unskilled labourers, they are still engaged in their hereditary occupation. The first five groups are socially in a par with each other. They all interdine, but do not intermarry. But the Tolkollans are considered inferior in status to the rest and cannot touch them without causing pollution, probably on account of their [595] work in leather which in its raw state is considered impure. Polyandry of the fraternal type was prevalent among them, several brothers marrying one wife and the children being treated as common to all. This practice however is fast dying out, if it has [783] not already done so." (Census Reports.) One special feature in the caste-hierarchy is that these people are made to stand at a specified distance while approaching the higher castes (24 feet is the rule).

466 These castes minister to the every day needs of the community, executing their work generally to order. As they are very poor, they cannot afford to work on their own account on a commercial
326 scale. The village usually contains a recognized *desa-asari* (village smith) to whom the farmers pay a certain amount of paddy at the harvesting season of the year for the repair of their implements. None but the village-smith is entitled to this dole. These may entertain apprentices from their own caste-people, though the

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3. Goldsmith.
4. Leathersmith.
5. Carpentry.
6. Masonry.
7. Oil pressing.
8. Making of bamboo mats, baskets, etc.
9. Trade in rice.
10. Butter and milk trade.

In arrack preparation two men (Tiyyas) are engaged, but they are also agriculturists and not more than two hours are spent on an average by them on their particular profession. They cut two or three trees daily and from the toddy thus got jaggery or arrack is made. The profit according to their own version is not more than three annas per day. The ironsmith, goldsmith, leathersmith, carpenter and stone mason are whole-time workmen. The ironsmith finds employment in making or repairing agricultural implements. Nothing above this is known to him. The goldsmith's work consists mainly of making ornaments for the jenmis. He is an expert as far as such ornaments are concerned. But beyond these customary works his genius does not go. The leathersmith gets hardly any orders for his work, but his wife supplies chunam* to the country whereby the family maintains a precarious existence. Carpenters and stone masons have work in some seasons. For example, in the ploughing time or the beginning of the watering season, the former has busy calls from every family for the repair of a plough, a water lift or the like. The stone mason wanders to other parts of the country in search of work. He has no work here. The average rate of wages for these is four annas a day and one meal. Goldsmiths' and ironsmiths' remuneration is based on the quality and quantity of their work. None of these have continuous employment for the whole year. Owing to this cause, out of the two families of carpenters consisting of ten members of workable age, eight migrate usually to Calicut where they get twelve annas wages per day. They pay occasional visits to their homes, stay there for a fortnight or so, and then again go.

[166]

The oil presses find ten or twelve days' work each year after a gingelly crop is cut.

285

Mat and basket making is the indoor industry of the Cheruma women. They help their husbands in the fields in minor works but sometimes are also employed on independent wages especially during harvest and sowing time. Their spare time is employed in this industry. These mats and baskets are made of split bamboo. They are rough productions.

252

There is a curious industry carried on by some Nayar men and women which illustrates the plight they are in. Each of them has a capital of two rupees. They go out with this ten or sometimes fifteen miles away and purchase paddy for this sum where it is sold cheaper by four nazhis (one-tenth para) a rupee. Next day it is boiled, dried and made into rice. On the third day it is carried to Kunnankulam or Guruvayoor, villages eight or ten miles to the

* [Slaked lime for chewing. It is spread thinly on betel leaves, which are folded when put in the mouth.—Ed.]

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323 would be better paid. Some of these potters are employed by tile works producing pottery and glazed earthenware and are there paid Rs. 10 or so a month.

322 *Carpenters.*—There are five families of carpenters. There is steady demand for their labour, which is well paid. The occupation is hereditary and confined to the caste of 'Asaris', as they are called, a division of the Thiyyas. Full time is spent on the craft, which follows very old traditions. Earnings average about 6 annas a day. The carpenters go out to other villages for work.

326 *Goldsmiths, blacksmiths.*—Two or three families of each combine their traditionary crafts with agriculture, and are better off than most other low caste families. In the agricultural seasons they work morning and evening in the fields; and only at noon at their crafts. So they earn wages in money and in kind. The goldsmith earns Rs. 8 to Rs. 10 in this way per month; the blacksmith Rs 5 to Rs. 10.

325 *Moulders.*—There is one family making vessels of bell-metal for all sorts of uses—domestic utensils, temple bells, etc. They are very skilled workers and well paid, owing to the great demand for their productions. Some cups, bowls, etc., made by these are very beautiful and exquisitely designed and polished. Earnings Rs. 10 to Rs. 15 per month, according to state of business.

285 *Basket-makers.*—Baskets, mats, etc., are made out of the bamboo by the Parials. Very useful, but cheap. Only a local market and mostly made to order, as most business is in the village. Only spare time is spent in this occupation; it is miserably ill paid owing to weakness in bargaining. There is scope for development.

293 *Umbrella makers.*—Umbrella making is the hereditary occupation of the Panans. The umbrellas are made of palm leaves and bamboo, and much used in the village. Until recently imported umbrellas were not seen. The indigenous article costs only a few coppers and gives better protection against rain, but is unwieldy. The earnings of the Panans from this source are very low, and they are now taking to agricultural labour.

[262] *The Chettis* make what are called *Pappatams*—the thin cakes to be fried in oil, for which Malabar is famous. The Chettis are also cartmen and take goods and passengers to neighbouring

[276] places. The *Paravans* make slaked lime for chewing. About half the adults chew a mixture of betel, areca, and slaked lime.

438 *Village trade.*—The village buys every year agricultural implements such as ploughs, spades, levelling boards, harrows, *kuzhi kutti*. Most of these are made to order by the village craftsmen. Some are bought at neighbouring fairs. Seed is usually preserved by the cultivator out of his produce, but sometimes he is forced by poverty to consume it and then borrows it or buys it with borrowed money. Live stock is bought at the weekly fair of the neighbouring village of Vaniamkulam.

The villagers buy the articles of ordinary consumption like salt, sugar, kerosene oil, gingelly and coconut oil, as well as the various grains and pulses at the village shop. Sugar is a luxury to all but the richest villagers. More than Rs. 600 worth of toddy is sold in the village, the Cherumas, Pariahs and Panans being the chief consumers. They pay in paddy, out of their wages. Clothing is bought at neighbouring fairs or in the nearest trading centre.